

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5.

OCTOBER 1, 1846.

VOL. VIII.

OREGON AND CALIFORNIA.

*Extracted from the Narrative of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 26.—Crossing a point of ridge which makes in to the river, we fell upon it again before sunset, and encamped on the right bank, opposite to the encampment of three lodges of Snake Indians. They visited us during the evening, and we obtained from them a small quantity of roots of different kinds, in exchange for goods. Among them was a sweet root of very pleasant flavour, having somewhat the taste of preserved quince. My endeavours to become acquainted with the plants which furnish to the Indians a portion of their support were only gradually successful, and after long and persevering attention; and even after obtaining, I did not succeed in preserving them until they could be satisfactorily determined. In this portion of the journey I found this particular root cut up into such small pieces that it was only to be identified by its taste, when the bulb was met with in perfect form among the Indians lower down on the Columbia, among whom it is the highly celebrated kamás. It was long afterwards, on our return through Upper California, that I found the plant itself in bloom, which I supposed to furnish the kamás root. The root diet had a rather mournful effect at the commencement, and one of the calves this evening was killed for food. The animals fared well on rushes.

August 27.—The morning was cloudy with the appearance of rain, and the thermometer at sunrise at 29 degrees. Making an unusually early start, we crossed the river at a good ford; and, following for about three hours a trail which led along the bottom, we entered a labyrinth of hills below the main ridge, and halted to noon in the ravine of a pretty little stream, timbered with cotton-wood of a large size, ash-leaved maple, with cherry and other shrubby trees. The hazy weather, which had prevented any very extended views since entering the Green river valley, began now to disappear. There was a slight rain in the earlier part of the day, and at noon, when the thermometer had risen to 79.5 deg., we had a bright sun, with blue sky and scattered cumuli. According to the barometer, our halt here among the hills was at an elevation of 5,320 feet. Crossing a dividing ridge in the afternoon, we followed down another little Bear river tributary, to the point where it emerged on an open green flat among the hills, timbered with groves, and bordered with cane thickets, but without water. A pretty little rivulet, coming out of the hill side, and overhung by tall flowering plants of a species I had not hitherto seen, furnished us with a good camping place. The evening was cloudy, the temperature at sunset 69 deg., and the elevation 5,140 feet. Among the plants occurring along the line of road during the day, *spinettia des prairies* (*grindelia squarrosa*)

was in considerable abundance, and is among the very few plants remaining in bloom, the whole country having now an autumnal appearance in the crisped and yellow plants and dried up grasses. Many cranes were seen during the day, with a few antelope, very shy and wild.

August 28.—During the night we had a thunder-storm, with moderate rain, which has made the air this morning very clear, the thermometer being at 55 deg. Leaving our encampment at the *Cane spring*, and quitting the trail on which we had been travelling, and which would probably have afforded us a good road to the lake, we crossed some very deep ravines, and, in about an hour's travelling, again reached the river. We were now in a valley five or six miles wide, between mountain ranges, which, about thirty miles below, appeared to close up and terminate the valley, leaving for the river only a very narrow pass, or canon, behind which we imagined that we should find the broad waters of the lake. We made the usual halt at the mouth of a small clear stream, having a slightly mineral taste (perhaps of salt), 4,760 feet above the gulf. In the afternoon we climbed a very steep sandy hill, and, after a slow and winding day's march of 27 miles, encamped at a slough on the river. There were great quantities of geese and ducks, of which only a few were shot, the Indians having probably made them very wild. The men employed themselves in fishing, but caught nothing. A shunk (*mephitis Americana*), which was killed in the afternoon, made a supper for one of the messes. The river is bordered occasionally with fields of cane, which we regarded as an indication of our approach to a lake country. We had frequent showers of rain during the night, with thunder.

August 29.—The thermometer at sunrise was 54 deg., with air from N.W., and dark rainy clouds moving on the horizon; rain-squalls and bright sunshine by intervals. I rode ahead with Basil to explore the country, and, continuing about three miles along the river, turned directly off on a trail running towards three marked gaps in the bordering range, where the mountains appeared cut through to their bases, towards which the river plain rose gradually. Putting our horses into a gallop on some fresh tracks which showed very plainly in the wet path, we came suddenly upon a small party of Shoshonee Indians, who had fallen into the trail from the north. We could only communicate by signs; but they made us understand that the road through the chain was a very excellent one, leading into a broad valley which ran to the southward. We halted to noon at what may be called the gate of the pass; on either side of which were huge mountains of rock, between which stole a little pure water stream, with a margin just sufficiently large for our passage. From the river the plain had gradually risen to an altitude of 5,500 feet, and, by meridian observation, the latitude of the entrance was 42 degrees.

In the interval of our usual halt several of us wandered along up the stream to examine the pass more at leisure. Within the gate the rocks receded a little back, leaving a very narrow, but most beautiful valley, through which the little stream wound its way, hidden by different kinds of trees and shrubs—aspens, maple, willow, cherry, and elder; a fine verdure of smooth short grass spread over the remaining space to the bare sides of the rocky walls. These were of a blue limestone, which constitutes the mountain here; and opening directly on the grassy bottom were several curious caves, which appeared to be inhabited by root diggers. On one side was gathered a heap of leaves for a bed, and they were dry, open, and pleasant. On the roofs of the caves I remarked bituminous exudations from the rock.

The trail was an excellent one for pack horses; but, as it sometimes crossed a shelving point, to avoid the shrubbery we were obliged in several places to open a road for the carriage through the wood. A squaw on horseback, accompanied by five or six dogs, entered the pass in the afternoon, but was too much terrified at finding herself in such unexpected company to make any pause for conversation, and hurried off at a good pace, being, of course, no further disturbed than by an accelerating shout. She was well and showily dressed, and was probably going to a village encampment somewhere near, and evidently did not belong to the tribe of *Root Diggers*. We had now entered a country inhabited by these people; and, as in the course of our voyage we shall frequently meet with them in various stages of existence, it will be well to inform you that, scattered over the great region west of the Rocky Mountains, and south of the great Snake river, are numerous Indians

whose subsistence is almost wholly derived from roots and seeds, and such small animals as chance and great good fortune sometimes bring within their reach. They are miserably poor, armed only with bows and arrows, or clubs; and, as the country they inhabit is almost destitute of game, they have no means of obtaining better arms. In the northern part of the region just mentioned, they live generally in solitary families; and further to the south they are gathered together in villages. Those who live together in villages, strengthened by association, are in exclusive possession of the more genial and richer parts of the country, while the others are driven to the ruder mountains, and to the more inhospitable parts of the country. But by simply observing, in accompanying us along our road, you will become better acquainted with these people than we could make you in any other than a very long description, and you will find them worthy of your interest.

Roots, seeds, and grass, every vegetable that affords any nourishment, and every living animal, thing, insect, or worm, they eat. Nearly approaching to the lower animal creation, their sole employment is to obtain food; and they are constantly occupied in a struggle to support existence.

The most remarkable feature of this pass is the *Standing rock*, which has fallen from the cliffs above, and standing perpendicularly near the middle of the valley, presents itself like a watch-tower in the pass. The annexed view will give you a tolerably correct idea of the character of the scenery in this country, where generally the mountains rise abruptly up from comparatively unbroken plains and level valleys; but it will entirely fail in representing the picturesque beauty of this delightful place, where a green valley, full of foliage, and a hundred yards wide, contrasts with naked crags that spire up into a blue line of pinnacles 3,000 feet over, sometimes crested with cedar and pine, and sometimes ragged and bare.

The detention that we met with in opening the road, and, perhaps, a willingness to linger on the way, made the afternoon's travel short: and about two miles from the entrance we passed through another gate, and encamped on the stream at the junction of a little fork from the southward, around which the mountains stooped more gently down, forming a small open cove.

As it was still early in the afternoon, Basil and myself in one direction, and Mr. Preuss in another, set out to explore the country and ascended different neighbouring peaks, in the hope of seeing some indication of the lake; but though our elevation afforded magnificent views, the eye ranging over a long extent of Bear river, with the broad and fertile *Cache valley*, in the direction of our search was only to be seen a bed of apparently impracticable mountains. Among these, the trail we had been following turned sharply to the northward, and it began to be doubtful if it would not lead us away from the object of our destination; but I, nevertheless, determined to keep it, in the belief that it would eventually bring us right. A squall of rain drove us out of the mountain, and it was late when we reached the camp. The evening closed in with frequent showers of rain, with some lightening and thunder.

(Continued in our next.)

TO THE PRESIDENT OF THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

My dear Sir,—As I have penned these few remarks, hoping that they might prove both interesting, instructive, and be a guide to the shareholders of the company, of which you are president, I shall esteem it a favour if you will give them a place in the pages of the *STAR*, should you, on a perusal, deem them worthy. By so doing you will very much oblige,

Sir, your most obedient servant,

To Mr. Thomas Ward.

SAMUEL DOWNES.

ADDRESS TO THE SHAREHOLDERS.

My dear friends,—I feel myself incompetent to the task which I have undertaken to perform at the present time, namely, to address you, through the medium of the STAR, upon a subject of so much importance to us all as the Joint Stock Company, because you have from time to time been favoured with the ideas and wisdom of others who are infinitely my superiors in knowledge, both as to what ought to be done, and what will be achieved by the company, if its business be conducted in a proper manner, and by men who have the interest of the cause at heart; but however far short of theirs my foresight may be as to what may be effected in future, or however inferior my abilities may be to theirs to serve you in any way, I flatter myself that my heart is as warm in the cause as theirs, and that I am as willing to do every thing for its good as any one connected therewith.

My opinions with regard to the utility or usefulness, and certain success of the company, have by me in person been laid before some thousands of its shareholders, and if any one should feel anxious to know whether my ideas are altered from what they formerly were, I have only to say my mind has not undergone the least change with regard to anything which I have advanced upon former occasions. I still believe it to be the most effectual means to be employed for the gathering of the poor unto Zion, and the channel (at least one) through which the riches of the Gentiles will flow thereunto. I believe that God is faithful and true, and that the prophecies of the prophets will come to pass in the own due time of the Lord, and that the Saints will be privileged with seeing the fulfilment of a many of them accomplished by this means. But here let me commence my business, or the instructions I wish to give you at the present time.

In the first place I have to inform you, that at a meeting of the directors, held at the office of the company, Stanley Buildings, Bath Street, Liverpool, on Tuesday, September 15th, 1846, I was, by an unanimous vote, chosen to act as treasurer for the company, by giving such security for the amount of money which might be placed in my hands as to the directors might be deemed sufficient and to their satisfaction. The above conditions having been complied with on my part, I have to state, that in accepting the office, I am glad to have it in my power to serve you in this capacity, and not only so, but I rejoice to find myself (through the respect and confidence of the directors) the honoured individual first to hold the office of treasurer for the British and American Commercial Joint Stock Company.

Now what are the duties which I have to perform? for an answer to this question I refer you to clauses 22, 23, 24, and 25 of the Deed of Settlement, there you will find what I have to attend to; and by any neglect of these duties I subject myself to be removed from office by the directors, and for any default or misappropriation of the funds of the company, I become liable to be punished according to clause 34 of the Deed of Settlement; but the necessity for these measures being taken, I wish to avoid, my intentions being to conduct myself in my office in a way in which I trust will give general satisfaction, both to the directors who have placed me there and to the shareholders. A great part of the clauses to which I have referred in the Deed of Settlement, not only apply to myself and regulate my own conduct, but point out the duty of every treasurer for the company in the British Isles; and here I wish to say to the treasurers in the different branches of the church, that I shall feel much obliged by their urging upon the shareholders the necessity of paying up the amount due upon their shares as early as possible, and that the same be immediately forwarded to me per post office order or otherwise, at the earliest and most convenient opportunity, that the directors may be enabled to do business upon the most profitable terms for you; for it will be much more to your advantage if they can go into market to make their purchases, and those upon an extensive scale, rather than be compelled to buy in small quantities.

I have also one thing to caution the shareholders against, but more particularly the treasurers in the various branches, and that is this, that they do not pay money to individuals who may come amongst them, professing to be authorized to receive the funds of the company; for I wish it to be known that no person is authorized to receive any money on account of the company but those who are regularly appointed treasurers in the various branches of the church; but should cir-

circumstances so arise, that we might think it advisable to send a person or persons forth to raise funds for the company, or collect from the treasurers what money they may have on hand, those individuals appointed by us will come to you with proper credentials from the company's office in Liverpool, the same being signed by the official officers, and sealed with the company's seal; therefore any individual not producing such a document, you may be sure is not authorized by us to collect money, and I caution you against paying any one without such document, as it will be to your own loss, should the same never find its way into the treasury of the company. I do not make these remarks because I suspect any one of dishonesty, I write them merely to caution you against being imposed upon by the unprincipled; and should any person take upon himself to collect money, and not immediately account for the same to me, I shall deem it my duty to report him to the directors, that they may deal with him according to clauses 22 and 34 of the Deed of Settlement.

Now we have in the church, brethren who are engaged in various pursuits and callings for the purpose of maintaining themselves and families, and who have it in their power to do a little more than is just sufficient for the same; for instance, in Sheffield we have brethren who are cutlers, in Birmingham we have brethren who are engaged in the making of hardware of various kinds, in Staffordshire we have brethren who are potters, in Macclesfield we have silk weavers, in Manchester there are brethren who are engaged in many different branches of business. Now I wish these brethren to take up shares in the company, to lend us every assistance they can, and if they cannot pay for the same in money, can they not pay us for their shares in those goods which they manufacture, and which would answer for us just as well as though we were paid for the same in gold, providing we get the goods at the market price, for unless we did so it would not answer our purpose. If we are to open a store (which we are now about to do), we shall have to sell our goods at a market price, and therefore expect to buy at the same, or else how are the shareholders to be benefited? Those individuals who could take up shares in this way, I should like them to send to the office in Liverpool, a list of the articles they could supply us with and the price—and if they could by any means send a specimen of the material and work it would be well. I throw out these hints for the benefit of the Saints not only in England but elsewhere; the Scotch could furnish us with many articles which I am sure would be useful. These remarks I am not offering to the brethren alone, but I wish the sisters to think upon them, and see if they cannot do something to fill up a blank shelf or two in the Joint Stock Store in Liverpool.

I now wish to call your attention to the 66th clause of the Deed. You will perceive there that the directors will have, by some means, to pay the expenses of establishing the society, without touching the general fund raised expressly for business purposes; this might be done out of the deposits to be paid upon shares after being taken up, but as many shareholders have (up to the present time) failed to pay any deposit upon their shares already applied for, we shall be necessitated to make a call upon the shareholders for the purpose of paying off the expense of establishing the company; this I may inform you will not be heavy, and sufficient notice will be given you before you are required to pay the same. Immediately after this is done we shall issue the certificate of shares already paid for, and shall continue to do so from time to time as parties pay up for their shares applied for. We wish to suit all our proceedings to the circumstances of the shareholders, so that we may do all our business with them without causing uneasiness to any one by calls, if we can possibly avoid doing so; for we are not compelled by law to make calls for our money, although we have in this clause power given us so to do, as will be seen from the following: "In addition to the payment of the preliminary expenses as hereinafter mentioned, the directors may require and call for the payment by each shareholder of the sum of one pound on each share held by him, by such instalments and at such times as they shall think fit, so that no call shall exceed the sum of five shillings on each share, or be made payable until the expiration of three calendar months after the day for the payment of the last preceding call; and that notice of such call, expressing the time and place when and where the payment is required to be made, to be given to every shareholder one

calender month at least before the time appointed for payment of the same."—*See 66th clause of the Deed.* Now, as I said before, we do not wish to take up our money on the shares by making calls upon the shareholders, as we prefer giving to them all the opportunity of paying for them at the rate of three halfpence per week on each share. But why is it that many who have applied for shares have not as yet done anything towards forwarding the interest of the company, by not having paid anything upon them? Do they suppose the directors can work without the means? or how is the society to flourish and prosper were all its shareholders to take this course? The time is not far off when it will be necessary for the directors to meet the shareholders at a general meeting, for the purpose of presenting a statement of the income and expenditure of the society, also a list of its profits and losses for the first year of its operations. Now, I suppose, that those who are hanging back in paying up for their shares, if they see at that time that the society is likely to be prosperous they will immediately commence paying, but if on the other hand we should not have realized as much as they had calculated upon, why they will then feel glad they have not paid anything upon their shares, and proud indeed of the course they had taken. The shareholder who is possessed of these ideas, I pity his miserable soul. What can you expect the directors to do when you have not put it in their power to do anything for you? however, we are prepared to meet with many obstacles in our way, but hitherto, by the help of the Almighty, we have been enabled to triumph and to overcome, and, I trust, shall continue so to do. We may, and shall, no doubt, be compelled to make calls for the purpose of getting the shares paid up, which have already, or what may in the future be applied for, but let those take comfort who have been paying for their shares by instalments, as when those calls are made, they will only affect those who have neglected to avail themselves of this privilege when they might have done so. The 77th, 78th and other clauses contained in the Deed explain the consequence of a further neglect of duty.

Here then let me say that the society is going on as well as we could wish, considering what we have to work with. It is true we are not doing at the present time as much business as many would wish, nor as I could myself desire; but then when I contemplate what we have already done, and the means in our hands at the present time to accomplish what lies before us, I am led to think we have not done amiss. I am aware that at the meeting of shareholders, when the affairs of the company are laid before you, that many will come to the same, expecting that the directors will have by that time accomplished great things. Now, I am bold to say, that if by that time there is not something done, which shall be much to your advantage, it will be the fault of the shareholders in not paying up their shares, and not caused by any negligence or misconduct of the directors. I believe them to be a body of men who sincerely wish the society to prosper, and are doing their utmost to promote its prosperity at the present time, and the shareholders will find at the annual meeting that what I am now stating is true, and that every one (however much may have been said to the contrary) has been faithful to his trust.

I rejoice to inform you that our worthy president, Mr. Ward, has succeeded in procuring a license, authorizing him to act as an Emigration Agent between this country and North and South America. This I conceive to be a wise step to be taken, as without it he could not have shipped emigrants to California; and if the business be conducted with caution and attention, I am certain it may be made a profitable one for the company.

We are also about to open a Store in Liverpool, for the sale of provisions and other things, and this (to be of any benefit to the shareholders) must be on an extensive scale, and will therefore require a considerable sum to stock the same. I should therefore wish the Saints, now they know our present position, to use every endeavour which lies in their power to enable us to carry out our designs, as we feel assured they are for their good. I wish to say to the treasurers in the various branches that I shall not be wholly employed in attending my duties as treasurer, but shall continue to travel under the direction of the directors, so long as they shall think it likely to be of benefit to the company, and therefore, if you should make any remittances of money to me whilst I am away, probably at times it may be two or three days before you receive an answer, but

be assured upon my returning to Liverpool, the first duty to be performed by me shall be to attend to your communications.

I will now, Mr. President, bring my article to a close, having said more than I at first intended, and thank you for the privilege afforded me of laying these remarks before the shareholders in the pages of your valuable publication; and in conclusion I would say to the shareholders, set your shoulders to the wheel which is now set in motion, assist us to the utmost, and if you do so you will be blessed, and have the blessings of thousands. Unborn generations will arise and look with delight upon what we have done. Angels will praise us, the heavens will rejoice over us, and we shall have the inward satisfaction of having gathered the poor unto Zion—of having fed the hungry, and clothed the naked, and also of having taken part in the rolling forth of the great work of Zion's King in the last days; and may the God of Abraham, of Isaac, and of Jacob inspire you with his spirit, and arm you for the great battle of our God in the last days, is the prayer of your unworthy brother in the kingdom of God. Amen.

By permission and order of the president and directors of the company.

SAMUEL DOWNES.

September 21, 1846.

CHRISTIANITY.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—LUKE xiv. 33.

Among the myriads that profess to be believers in the doctrine of christianity, and followers of the Lord Jesus Christ, how few realize the importance of the quotation we have placed at the head of this article. Can so much indeed be required? and can we not attain to the fulness of the glories of salvation, without so great a sacrifice? We certainly cannot, and the words are as true, as he from whose lips they fell. It may be asked again, is such a demand reasonable? Most assuredly, as reasonable as it is true. We shall endeavour to give a few thoughts on the subject, that may be of service to the faithful and honest-hearted.

In the first place we would inquire what salvation is calculated to procure for us. It is not merely to deliver us from the punishment due unto sin, but to give unto us keys and powers, by which we can attain unto a perfection of existence, in the general acceptance of the term. It is not merely to deliver us from the ills of this life, but to ensure us eternal happiness in the world to come. Is there then anything which we possess in this world so valuable as not to be resigned for so glorious an exchange? But more than this. Christianity, or truly speaking, a faithful adherence to the principles and commandments of God, gives us not only the unspeakable blessing of personal salvation, but bestows upon us powers by which we shall become saviours upon Mount Zion, and have the inestimable privilege and glory of redeeming our dead. If such it be, and it is only a portion of our glory, the fulness of which we cannot comprehend, is it not then incontrovertably true, that any system of religion that falls short of this great demand upon its votaries, cannot be the religion of God? Wherefore let no one deceive himself, God will not be mocked. It will be no difficult matter for us to recall the memory of our religious career, since we became connected with the gospel as renewed in the last days; and while we take a retrospective survey, let us ask ourselves seriously, has this demand yet been made upon us? Certainly it has not, then we must naturally deduce from the fact, that we have much yet to encounter, much to endure, and much to sacrifice, yea, we have to endure all things; for we may rest assured that if we ever attain to sit down on the Saviour's throne, it must be by overcoming as he did, to sit down on his Father's throne.

We are aware that to multitudes this doctrine will not be very palatable. Multitudes will be contented to receive principles, and connect themselves with systems that do not require such a sacrifice. The human heart is deceitful above all things, and is willing to acquiesce in the doctrines of such religious teachers as have the audacity to proclaim a milder scheme. But there is one criterion by which the truth of various systems may be tested, and it is that continued opposition, and persecution from every possible source against the principles, which by the Almighty's fiat are destined to overthrow the kingdom of Satan, and establish in its stead, a kingdom of purity and holiness, sanctified and redeemed to the glory of God.

And in this reflection the Saint of the last days can derive a consolation unknown to the followers of any of the systems of men. Let him call to mind the treatment which the church has received from the first day of its organization, not only from the world, but more particularly from the religious professors of the day, fulfilling to the very letter the words of the Saviour, that "the time cometh, that whosoever killeth you will think that he doeth God service." Have we not as a body realized this, according to the strictest letter of the word, and let no one deceive himself, we must continue to do the same, in order that it may be said of us if faithful unto the end, "these are they that came up through great tribulation."

But while this persecution and continual opposition brings an evidence to the Saints of the truth of the work of the Lord, the world at large regards their sufferings and afflictions as the just demerit of crimes of which they believe them to be guilty, proving more completely the truth of the Saviour's words, that putting them to death would be doing God service, under the idea that they were too iniquitous to pollute the earth any longer.

But how do we account for this strange infatuation, that calls evil good, and good evil? On the very principle that the world is under the dominion of the Evil One, that mankind are utterly ignorant of the true principles of righteousness, and especially the grand object of existence, and consequently being led by the present prevailing influence by which they are controlled, they are totally incapable of estimating principles of truth, or of comprehending their pure and god-like nature.

Here then we have a strong argument which will act with much force upon those who have learned what the Lord has already been pleased to communicate, of the necessity of the Saints gathering together, free from the intrusions of a Gentile world, where the great principles of salvation can be made known, without the danger of casting pearls before swine.

Let the Saints then consider the magnitude and glory of those things to which they have been called, and we fear not but the gratitude of their hearts will lead them to make every sacrifice, that they may stand associated with the triumphant throng of the redeemed who shall stand with palms of victory in their hands, proclaiming salvation to our God which sitteth upon the throne, and unto the Lamb.

EDITOR.

CONFERENCE MINUTES.

GLASGOW.

This conference met according to previous appointment, on Sunday the 12th of August, 1846, in the Odd Fellows Hall, Trongate.

The meeting was called to order by elder Drummond, and elder Joseph Cain engaged in prayer. Elder George D. Watt was appointed as president, and brs. Robert Watson and Walter Thomson were appointed as clerks. After a short address from the president on unity, how the Saints should be united in one measure pertaining to the kingdom of God, the number of officers present was taken, namely: 1 high priest, 1 seventy, 28

elders, 21 priests, 17 teachers, 8 deacons; after which, the representation of the different branches was given in, and the total number represented was 1229 members, 43 elders, 53 priests, 45 teachers, and 30 deacons. Baptized since last conference, 41; number of members in Girvan not given in; and according to the reports of the presidents of branches they are generally in good standing.

The conference then proceeded to organise three branches. It was moved by John Taylor, seconded by John Carmichael, that the Saints in Kelvindock and Knightwood be organised into a branch, to be called the Kelvindock and Knightwood branch. Brother Taylor stated, since he had gone there they are very united, and number about 30, and were included in the Glasgow branch; the motion was put to the house and unanimously carried.

It was also moved by bro. Thomas Barr, and seconded by bro. Andrew Ferguson, that the Saints in Rutherglen be organised into a branch, to be called the Rutherglen branch; put to the house and carried.

It was next moved by bro. Peter Gillespie, and seconded by bro. Wm. McKeachie, that the Saints about Cambuslang be organised into a branch, to be called the Cambuslang branch; the motion was put and carried.

They then proceeded to make some changes in the priesthood, to assist in the great work of God, and the president trusted to the good sense of the presidents of the branches to call those that were worthy. Moved by elder Drummond, and seconded by elder Douglas, that John Taylor, priest, be raised to the office of an elder, and take the presidency of Kelvindock and Knightwood branch; it was put to the house and carried. Moved by elder Drummond, and seconded by elder Douglas, that Thomas Scott, John Grier, and John Muir, be called to the office of priests; and Jas. Smith, Moses Martin, P. Douglas, John Kier, and John McMillan, to be teachers for the Glasgow branch. Those individuals were called upon to state if they were willing to accept of these offices, they accepted them; when it was put to the meeting and unanimously agreed to. Moved by John Taylor, seconded by John Carmichael, that John McIntosh be called to the office of a teacher for the Kelvindock and Knightwood branch. It was next moved by Thos. Barr, seconded by Andrew Ferguson, that John McFie, deacon, be raised to the office of a teacher, and John Millar be called to the office of deacon for the Rutherglen branch; unanimously agreed to by the meeting. Moved by Peter Gillespie, seconded by Wm. McKeachie, that Alexander Kier be called to the office of a teacher, and William Liddel to the office of a deacon; also unanimously agreed to by the meeting. Those individuals then stood up and accepted of their offices. It was next moved by elder Carruthers that Wm. Smith be ordained to the office of priest, and take the oversight of Wishaw, under the direction of the Airdrie council; seconded, and unanimously agreed to. It was also moved by elder Crosbie that bro. Maxwell and John McFarlane be called to the office of priest, in the Lanark branch; seconded and carried. He also moved that brothers Ayton and Walker be called to the office of teachers for the same branch; seconded and carried. It was also moved that brother Thomas Crowder be called to the office of a priest, and brother William Piper to the office of a teacher in the Kilbirnie branch; seconded and carried unanimously.

Elder Watt then introduced to the meeting elder Joseph Cain, a president of one of the quorums of the seventies. He stated that brother Cain had a few very valuable publications to dispose of, particularly two volumes of the *Times and Seasons*, which he recommended to those that were able to purchase them; he also thought it would be advisable for each branch to purchase two volumes for the use of the poor brethren that were not able to purchase them themselves.

Brother Cain then rose and stated that he was sent on a special mission from Nauvoo, and had partly fulfilled it. It was the counsel of the presidency, and the counsel of president Hedlock that each branch should have these books, and he wished to sell all that he could, for the assistance of himself, and the poor Saints in Nauvoo, and he would probably return in about ten or twelve weeks. The forenoon service then closed.

The afternoon service opened by singing and prayer. While those who had been called into office in the forenoon were receiving their ordinations in the side room, under the hands of elders Joseph Cain, Scott, Baxter, and Dunbar, brothers Watt, Drummond, Bell, and Douglas confirmed nine members in the hall, and blessed three children. After these things were attended to, it was moved by elder Drummond and seconded by elder Bell, that the Saints in Garthumloch be organized into a branch; the presidency of that place was left until it be further considered by elder Drummond and the Glasgow council. It was then considered necessary by elder Watt that a president should be placed over the Glasgow conference, and after mature consideration he proposed brother Drummond as the president of the Glasgow conference, which was seconded by elder Waugh, and unanimously agreed. This caused a vacancy in the Glasgow branch for a president, to fill up which, it was moved by elder Watt and seconded by elder Dunbar, that elder Douglas

be appointed president of the Glasgow branch; being put to the vote, it was unanimously agreed to. Brother Watt appointed brothers Drummond and Dunbar as his counsellors, to assist him in his work in Scotland. The motion was put to the house, carried, and accepted by elders Drummond and Dunbar.

Brother Watts then gave a short address on charity, and showed that charity, like faith without works, is dead. He introduced a scheme for the support of himself and brother Dunbar, which he laid before the meeting for their consideration, in order that if any had a better scheme than the one he proposed, he was willing to adopt it, and if not, he considered the propriety of adopting his scheme. After a few remarks by elders Carruthers, Scott, and M'Fadven, the plan proposed was unanimously agreed to. Brother Robert Watson, No. 9, William Street, Cowcaddens, Glasgow, was appointed to receive the monies from the different branches.

After a few very useful remarks on the subject of singing, brother Alexander Fortie was appointed to superintend the singing department, and to form classes for the improvement of the members in the Glasgow branch in this most useful science. Seconded, and carried unanimously.

Elder Cain then rose and bore his testimony to the work. He said he rejoiced in the unity that was in our midst, hoped that the spirit of gathering may be amongst us, and that we may all soon be gathered to Zion.

Some other matters being attended to, the business of the conference ended, and the meeting was closed by prayer.

GEORGE D. WATT, President,
ROBERT WATSON, } Clerks.
WALTER THOMSON, }

ISLE OF MAN.

Douglas, September 8th, 1846.

Dear brother Ward,—I owe an apology to you for not having sent before an account of our conference, which was held here on the 16th of August last; however, I now send you the following extract, and if you deem it worthy of a place in the STAR, and are not pressed by more interesting matter, I should be glad to see it inserted, and as it is the first conference that has ever been held on this island by any one officially appointed to preside over it, it may prove interesting to your readers.

The meeting was called to order about eleven o'clock, a.m. when elder Lees took the presidency, and elder Henry acted as clerk. The meeting being opened as usual by the president, he proceeded to address the brethren in the priesthood on the nature of the said conference, and how that they were met to consult together as to the best means of promoting the work of God in this island.

The officers present were 6 elders, 4 priests, 3 teachers, and 3 deacons.

Douglas branch was then represented by elder Barlow, and contains 59 members, 4 elders, 4 priests, 2 teachers, and 3 deacons. Elder Barlow stated that there were some in very bad standing, but the branch contained a few who were desirous of doing good, and promoting the work of God.

Peel branch was represented by elder Holsal, and contains 40 members, including 3 elders, 4 priests, 1 teacher, and 2 deacons. This branch was represented as being generally in good standing, and worshipping together in unity.

Brother Lees then moved that elder Boyde take the presidency of Peel branch, stating that we ought to exonerate elder Holsal from the care of presiding, as he was getting old, being in his 70th year. Seconded and carried.

It was then moved that brother Shimmin of Peel branch be ordained to the office of a priest; carried.

President Lees at this stage of the business wished to know if the brethren accepted the appointment of the general conference in sending him to preside over the Isle of Man conference. Upon which elder Barlow moved that we accept of elder Lees as the president of this conference, and agree to support him spiritually and temporally. Seconded by elder Henry, and carried unanimously, after which elder Lees addressed the meeting on the duties of the president of a branch, and also of a conference. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and the meeting being opened as usual, by elder Barlow, elder Lees rose to address the meeting on the nature of the Lord's supper, which he did in a very impressive manner. The meeting was then addressed by various brethren, who bore testimony to the work of the Lord, testifying that it was the work of Jehovah in the last days. The president then spoke on fasting and prayer, at some length, shewing the utility of the same, and concluded with desiring

to know the minds of the brethren on that subject. It was then resolved to appoint a day for each branch to fast and pray for more of the spirit of God to be in our midst, to give us wisdom, and that God would crown with success the labours of his servant on this island. Brother Shimmin was then ordained by elder Lees, and the meeting closed.

SAMUEL J. LEES, President.
ISAAC HENRY, Clerk.

WARWICKSHIRE.

According to appointment the quarterly meeting of this conference was held in the meeting room, Greyfriars-lane, Coventry, on Sunday, September 13th, 1846. Elder Thomas Smith presided, and elder John Lickerish was chosen clerk.

The meeting opened with singing and prayer. The president then laid before the meeting the business of the day, and spoke at some length to the Saints on their various duties, and of the magnitude of the work in which they were engaged, and urged them to be faithful, that with all the faithful they might enjoy that rest which remains for the people of God.

The representation of the branches were then given in, consisting of 7 branches, 201 members, 9 elders, 14 priests, 5 teachers, and 5 deacons; baptized in the quarter, 21. All in general good standing, and the prospects good.

A few alterations were then made, and brethren were called to fill various offices. After other business had been attended to, the president arose and said he had been in their midst just one year this day, he had endeavoured to do his duty to them, and he felt that he had done it, at the same time he wished them to remember that he was but a man, of like passions with themselves, and liable to err; but he wished the members of the conference to express their feelings in a candid and impartial manner, and to state whether they were satisfied or not with his teachings and conduct, as he could not get on unless he had the confidence of the Saints. He therefore wished the officers to stand up, and state to the meeting their feelings on the subject.

Elder Lickerish then made some remarks, after which the officers from the different branches rose up in succession and expressed their satisfaction with the president, elder Smith. Elder Lickerish then proposed that we approve of the teachings and conduct of brother Smith, and we wish him to continue his labours amongst us. Seconded by elder Broadhead, and carried unanimously. The meeting then adjourned.

The afternoon service commenced at half-past two o'clock, and after the sacrament had been administered, and some confirmed, the president spoke on the Joint Stock Company, after which elder Freeman from Stratford addressed the house at some length, and the meeting adjourned until the evening, when the president delivered an excellent discourse on the different dispensations. A goodly number of strangers were present, and listened with attention. Throughout the day all was peace and harmony.

THOMAS SMITH, President,
JOHN LICKERISH, Clerk.

A PARABLE.

From the Times and Seasons.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces on the day of the marriage. The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown, with twelve precious diamonds set therein, and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun were brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all women in wisdom, in faith, and other like precious gifts and graces. The surrounding neighbourhood, together with the inhabitants of said province looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's

son from his province, which caused the woman to mourn with a great and grievous mourning until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms should become the kingdoms of his son. This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles; at last the emperor of the nation that was warring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become possessed of the rod of iron, which seemed to be destined to rule all nations; the woman now was overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions, and rescued the woman out of the emperor's hands, and secreted her in a neighbouring wood, that her life might be preserved. This enraged the disappointed emperor with madness and revenge; he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She mourned, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; but in all this she was comforted, waiting with hope and listening with great anxiety to hear the glad news, behold the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king who was to bring back the reflecting rod, and all its attending beauties, authorizing the same to be proclaimed to every nation, kindred, tongue, and people, saying, with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

ANSWER TO THE ABOVE.

To make the subject plain, the explanation is given in question and answers.

Who is the king and his son?—The king is the father of our Lord Jesus Christ.

Who is the woman?—Christ's church.

When was the marriage and dinner proposed?—At the time Christ and his apostles offered salvation to the Jews.

Who banished the king's son?—The Jews.

Who put to death the woman's friends?—The Church of Rome.

What was the rod?—It was the power and priesthood after the holy order of the Son of God, which the church had; and was delivered of it, or rather, it was taken from her in the year 570, and the church fell into the hands of the Pope of Rome.

What were the twelve diamonds?—The twelve apostles.

Will the woman or church come out of the wildness?—Yes, with the same adornings as Solomon saw her.

When will the king's son return?—As soon as the church gathers together and gets ready.

Where is the woman?—She is on the continent of America.

How is she known from other women or churches?—By the priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the twelve, and seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

Do the inhabitants of the world, look upon her now, with any less jealousy than they did eighteen hundred years ago?—No; she is evilly treated in like manner.

Who despised the king's dinner?—The Jews when they refused the gospel as offered to them by Jesus Christ in person.

Who were invited to the supper?—The Gentiles, when the apostles said to the Jews, seeing you count yourselves unworthy of eternal life, lo! we turn and invite the Gentiles, that they may be ready at Christ's second coming.

What was the dinner?—It was the gospel offered the second time, first to the Gentiles, that the first (which was the Jews) may be the last, (which was the Gentiles) may be first.

Who is it that will not partake of the supper?—It will be those who refuse to obey the gospel when God sets his hand the second time to organize his kingdom, and calls forth his hunters, and sends them out to preach the everlasting gospel, to all nations, kindreds, tongues and people, saying with a loud voice, hear, O ye inhabitants of the earth, and

hearken unto the voice of the Lord your God, for he has sent his angel to man on earth, and committed the everlasting gospel to him, saying, fear God and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and the sea, and the fountains of water.

Who is the messenger sent from the king?—It is the angel that John saw flying from heaven, having the everlasting gospel to commit to man on the earth.

LETTER TO MR. WARD.

7, Macclesfield Street South, City Road, Sept. 16th, 1846.

Dear Brother Ward,—I hope a line or two from me will not be entirely uninteresting to you, although I have not much news to tell you. I am well and hope you are the same. I believe things are tolerably well in this conference. In London we move along at a slow pace, struggling in the midst of the powers of darkness, that hangs as a cloud over the metropolis of the world: here is the strong hold of the devil, and here are his mighty ramparts; nothing short of the great power of God will ever be able to storm his strong castles and lay his empire low.

However, the work of the Lord is onward. Brother E. H. Webb has been at Dover and vicinity for several weeks labouring with success, and according to last accounts the prospects were very good indeed—people were believing and being baptized. Brother J. D. Ross is now there, but I have not heard from him since he went. The work is also prospering finely in some of the towns north of London, where I have lately been. At a place called Whipnade, the prospect is very good indeed. We have lately opened it, and a good number have obeyed, and others have been prevailed upon to become Christians.

My love to brothers Scovil, Cain, Wilson, and all friends.

Yours as ever,

E. H. DAVIES.

Latter-day Saints' Millennial Star.

OCTOBER 1, 1846.

THERE is nothing that will be made more manifest to the Saints of God, ere they have had much experience, than, that the course to be pursued by them will be one of continued warfare, a continued scene of trial and difficulty. We have often thought that by and by the obstacles that were in our path would be removed, and that we should be enabled to proceed with less difficulty in our way; but experience proves this to be a complete fallacy, and we have learned to look for troubles and difficulties on every hand, though doing our utmost to promote the advancement of the kingdom of God upon the earth. These obstacles are of various kinds, it matters not to enumerate them, or to specify whether they arise from professed members of the church, or from the world, it is a portion of what we have to encounter in obtaining salvation, and therefore it is quite time for the Saints to learn this feature that must invariably characterize their onward progress in the kingdom of God.

But there is one glorious and satisfactory consolation to all the faithful that they, while faithful, hold the mastery over all adverse circumstances, and know full well that these things must minister to their good.

We are delighted to hear of our brethren and sisters who have passed round the Horn from New York, on their way to California, and trust that the account will be encouraging to the Saints in this land.

Every exertion will be made on our part to facilitate the early departure of Saints from this land by the same route.

In order to effect this object we have taken out a license as a passenger broker, to use in the mean time for the benefit of the Joint Stock Company, and to be of avail when the Saints want to leave for their distant journey.

We have not received any news since our last from the camp in the wilderness, but it will be seen we have a few items from Nauvoo.

It appears that since a great portion of the Saints have left, that character not only begins to be developed, but to be acknowledged by the press generally, and that it is discovered that the Mormons (so termed) have had to contend with the vilest set of desperadoes that ever disgraced the earth. Well, whether the world be slow in discerning truth or not, the Saints repose confidence in one who knoweth their trials and their difficulties, and who can fully sympathize with those that are tempted and especially overcome.

Whatever trials and privations the Saints may have to endure in their pilgrimage in the wilderness, it is very manifest, and daily more and more confirmed, that the people of these realms, and others, must necessarily be visited by the dire calamity of famine. Philosophers or statesmen may propound schemes for the alleviation of the miseries that must ensue, but to every observant mind comprising the extent of the catastrophe, they must appear perfectly inadequate and abortive.

Poverty and hunger are powerful stimulants to violence and outrage, and seem clearly to be the forerunners of those calamitous events which must necessarily characterize the last days.

In the contemplation of these things, what is the determination of the Saints? can it be otherwise than to gather together and seek a hiding place under the protection of the Almighty, while his wrath is poured upon the nations of the earth. This is the grand point, in distinction from the religions of the day, that particularizes the fulness of the Gospel of Christ, and it is one that never can for a moment be overlooked by the true followers of the Lord Jesus Christ. Should we not then endeavour to live for the carrying out of this great object, that we may escape to a land of Goshen, not only to be rescued from the consequences of the anger of the Almighty, but to learn also those great principles, necessary for our perfection, and the fulness of salvation. The distinction then will ever be between the Saints and the world, that the people of God will manifest that this is not their resting place, but that they are as pilgrims on the face of the earth, seeking a city that hath foundations, whose architect is God.

We have the pleasure to announce the arrival of elder M. Serrine, and elder and sister Dunn, from America, since our last. Elder Serrine is gone to preside over the Manchester Conference, and it is expected that elder Dunn will proceed to Leicester, in place of elder Margetts, who is about to emigrate.

WE are exceedingly gratified to hear of the progress of the Saints who sailed from New York, under the Presidency of elder Brannan; we give both extracts, though nearly similar, from the *American Sun* :—

MORMON EMIGRATION.—The company of Mormons who sailed from this port last year for California, *via* Cape Horn, had stormy weather during the first part of their voyage, but round the Cape they experienced none of the dreadful gales which are usually apprehended. Even the little children were able to play on the deck most of the time. In the

cabin the thermometer was at no time below 50 degrees. After doubling the Cape they put into the harbour at Juan Fernandez, owing to a storm, where they replenished their stock of wood and water, of which the island contains a bountiful supply, besides any quantity of pigs, hares, goats, and in short, almost everything except men and pretty women. This island sunk and rose fifty feet at the time of the earthquake at Valparaiso. The emigrating company were highly pleased with the captain and mate of the ship, and derived so much gratification from the little library on board as to greedily devour the contents of every volume contained in it.

THE EMIGRATING MORMONS.—From a letter in the *Journal of Commerce*, dated Jhan Fernandez, May 8th, we perceive that the company who embarked from this port last year, have had a quick and pleasant passage around Cape Horn. At no time was the thermometer in the cabin below 50 degrees. At one time it fell for a few hours to 36 degrees, on deck, which was thought to be owing to an iceberg in the vicinity. After a spell of fine weather, they experienced a gale from the south, which caused them to put into the harbour at the island of Juan Fernandez. This harbour, which is on the north-east side, is represented as safe, and easy for ships to put to sea, if not lying too near shore. Excellent water, plenty of firewood, besides, abundance of goats, hares, and pigs are to be found on the island, which is inhabited but by two families. The writer of the letter to the journal, also says that "the ship has proved herself to be better than she was represented, and our captain and mate have been good and kind. Every book, I believe, in the little library, has been read through."

JOSEPH SMITH ADDRESSING THE INDIANS.—We refer to this engraving with much pleasure, we have had the privilege of inspecting the drawing upon the stone, and we pronounce it a very fine and artistic production, which reflects great credit, indeed, upon the gentleman, Mr. Mc'Gahey, who has executed it. We feel persuaded that all who can, will avail themselves of a copy, and put themselves in possession of the most correct and animated likeness of our beloved and martyred prophet that has yet been made.

The prophet is represented standing beneath some noble trees, with one hand elevated, evidently animated by the fire of the subject while addressing those noble sons of the forest, and of the seed of Joseph; the Indians in every variety of their native costumes and paint, are manifesting the greatest attention and interest, grouped in various attitudes, forming one of the most interesting sketches that we have looked upon for a long time, even independent of the interest awakened by its connexion with the great work of God in the last days.

The artist of this picture has previously distinguished himself by a series of large folio engravings from the sketches of Mr. Catlin the great Indian traveller, he was therefore well prepared to do justice to a subject with which he was so familiar.

BEFORE sending the STAR to the press we take the opportunity to announce the arrival of two more brethren from America, viz., elder Henry B. Jacobs, who has come direct from the Camp of Israel, he is accompanied by elder Oliver B. Huntingdon. We have much pleasure in making these announcements, the church generally must be benefited by their mission, and the progress of the work of the Lord, be much accelerated.

ITEMS OF NEWS.

THE CITY OF SAINTS AGAIN IN TROUBLE.—Poor Nauvoo! Is she never to have quiet? It appears that the new citizens who have bought out most of the Mormons, have determined to protect their property and persons from the cowardly and brutal assaults of a gang of desperate villains who infest that vicinity. A party of these wretches swore out